THE

LIGHT OF TRUTH

OR THE

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MAHIMNASTOTRA.

A HYMN TO ŚIVA.

Of the many hymns to Siva, this is perhaps the best known and the favourite. The pious Saivaite repeats it, or has it chanted to him, every day, and even the less devout read it daily during a certain fortnight in the year. The hymns in Siva's honour are familiar even to the Sudras, unlike the other prayers and mantras, which may not be repeated except by the Twice-born.

If even the greatest of the gods, in offering praise,
The hope of comprehending Thee, in full, resign,
So may I not be blamed, if, in my humble ways,
I laud Thy name—pardon these stumbling words of mine.

Although Thy glory indescribable must be
Even by the Vêdas, though no human tongue may find
Words to set forth Thy praise ; may I be blessed to see
Hints, shadows, symbols of Thee, in my longing mind.

Thou can'st not wonder at the gracious words of gold,
The great god uttered naming thee. Thy soul flowed in,
To inspire the words themselves, but may e'en I be bold
To tell Thy glory, and so purify my tongue from sin.

Thou Brahma art—the good, the all-creating one;
And Vishṇu, thou—preserver, active power;
And Šiva dark, who, when the destined day is done,
Trasformest, though the blind scoff in their evil hour.

Vain questioners to the blind world in its darkness say,
"Who is this Lord? What form and feature doth he wear?
"Of what stuff, and in what unfathomable way,
"Made he the Universe!" So they the world with words ensnare.

Can this embodied Universe be uncreate?
From whom but the Creator, could this world proceed?
Who else but Thee would dare an enterprise so great?
And yet the unseeing ones mock Thee in word and deed.

Though many are the ways by which man's questioning soul
Wanders, in Védas, Systems, Šāstras, seeking Thee,
Thou art the goal of all—for e'en as rivers roll
Many and divers paths, yet all meet in the sea.

Though, snared in pleasure's toils, the other gods may dwell,
Those empty idle joys, thou could'st call forth at will,
Touch not Thy calm. Yōgi-like, meditating well,
Ash-besmeared, snake-encircled, sit'st Thou rapt and still.

One thinker says that all things everlasting are,
Another, that they change and perish utterly;
One sage that some things die, others time cannot mar—
My soul they darken, but my praise pours forth alway.

In vain, to estimate Thy power did Brahma try,
Vainly, did Vishṇu seek to measure forth thy grace,
But when, with faithful hearts in deep humility,
They prayed, then was to them unveiled Thy wondrous face.

When mighty Rāvaṇ worshipped Thee with gifts and flowers,
And spread his fear afar over the land and sea,
Though, e'en against Thy throne, he tried his new-found powers,
No shelter might he find, had it not been for Thee.

And Vāṇa, who abroad, yea over all the world,
Had spread his haughty rule, and from his shining seat,
Iṇdra, the mighty one, had in his triumph hurled,
He gained his mystic powers in worship at Thy feet.

Upon Thy throat, was left the sacred azure stain,
Jewel-like radiant mark of Thy compassion great,
When Thou the poison dranxt, from out the churning main—
Saviour of all, averting death, and fear, and fate.

Kaṇdarpa, from whose darts demons and gods and men
Fled terror-stricken, even he, the strong and bold,
Withered before Thy glance, and turned to dust again,
When he looked mocking Thee, Thou, mighty self-controlled.

Beneath Thy feet, the solid earth unstable reeled,
The firmament was shaken, all the stars of night,
Yea, even the flaming sun, into confusion wheeled,
When Thou, with mystic dance, did'st foil the demon's might.

The rushing streams of Gaṅgā's flood, deep-swelling, wide,
Whose ripples shine like stars in clusters gleaming fair,
And feed the circling ocean with their flowing tide,
Shone as the tiniest jewel lost amongst Thy hair.

When Thou, against Tripura, turnedst Thy Majesty,
The earth Thy chariot was, Brahma Thy charioteer,
Mountains Thy weapons, sun and moon were wheels to Thee:
But as Thou will'st, useful or useless these appear.

When Hari, who was used, in reverent guise,
To worshipping with a thousand lotuses Thy feet,
Found one was lacking from his gift,—one of his eyes,
His lotus eyes, he plucked to make the tale complete.

Empty the sacrifice, wanting the faith in Thee,
And empty prayer and worship till the soul doth long
Only for Thee, to praise Thee true and reverently,
Uttering forth in joy the Vedas' holy song.

Though Daksha, king and lord above all earthly things,
Made sacrifice with gods and ṛishis gathered there,
Vain were the spells of priests and vain the pomp of kings—
He perished utterly, for without faith his prayer.

So terrible Thy aspect, that the trembling soul
Shudders beholding Thee, in gloom, and fear, and night ;
But to Thy true believers still Thou art the goal,
Thy love their stay, Thy care their infinite delight.

Remote, unseen, afar, hidden within man's heart,
Thy kingdom lies ! all thoughts and things that seem to be,
Prove themselves but illusions, when, withdrawn, apart,
The soul that knows itself, attains with joy to Thee.

The sun, the moon art thou, the fire, the circling air,
The body and the spirit, earth and sky and sea—
So said the sages of the ancient world ; but where,
Where shall we look to find aught separate from thee ?

The sacred word that can the Vèdas three express,
The three states of man's life, and Earth, and Heaven, and Hell,
Brahma's and Vishṇu's power and Śiva's mightiness.
That word, to show Thee forth alone, befitteth well.

How precious are Thy names; the mystic, sacred eight!
Enshrined in holy hymns, in ancient Vedic lore—
On Bhava, Sarva, Rudra, Paśupati, I wait—
Ugra, Bhima, Īsāna, Mahādêv, I adore.

I bow to Thee, a god of meditation vast,
Nearest to those who love, aloof, remote, and far
From loveless souls, old, for Thou wast Creator in the past,
Young, for, in Thee, all things ever existing are.

Behold then, Lord, how I, with mind untaught and weak,
Ensnared by trifles, tossed by passions though I be,
Fearful before Thy glory, yet in reverence seek,
To offer as a flower this, my poor verse to Thee.

J. D. W.

—*From The Indian Magazine and Review,* 1907.

PURA-ṆĀNŪRU.

(Continued from page 4 of No. 1, Vol. XII.)

சேரமான், பெருஞ்சோற்று, உதியன்சேரலாதனை,
முரஞ்சியூர் முடிநாகராயர் பாடியது.

மண்டிணிந்த நிலனும்
நிலனேந்திய விசும்பும்
விசும்புதைவரு வளியும்
வளித்தலைஇய தீயுந்
தீமுரணிய நீரும், என்றாங்
கைம்பெரும் பூதத் தியற்கை போலப்
போற்றார்ப் பொறுத்தலுஞ் சூழ்ச்சிய தகலமும்
வலியுந் தெறலு மளியு முடையோய்!
நின்கடற் பிறந்த ஞாயிறு பெயர்த்துநின்
வெண்டலைப் புணரிக் குடகடற் குளிக்கும்
யாணர் வைப்பி னன்னாட்டுப் பொருந!
வானவரம்பனை நீயோ பெரும!
வலங்குளைப் புரவி யைவரொடு சினைஇ
நிலந்தலைக் கொண்ட பொலம்பூந் தும்பை
யீரைம் பதின்மரும் பொருதுகளத் தொழியப்
பெருஞ்சோற்று மிகுபதம் வரையாது கொடுத்தோய்!
பாஅல் புளிப்பினும் பகலிருளினும்
நாஅல்வேத நெறிதிரியினுந்
திரியாச் சுற்றமொடு முழுதுசேண் விளங்கி
நடுக்கின்றி நிலியரோ! அத்தை யடுக்கத்துச்
சிறுதலை நவ்விப் பெருங்கண் மாப்பிணை
யந்தி யந்தண ரருங்கட னிறுக்கும்
முத்தீ விளக்கிற் றுஞ்சும்
பொற்கோட் டிமயமும் பொதியமும் போன்றே. (2)

To the Cēramān Peruñ-Cōṟṟu Uthiyan Ceralāthan
by Mudi-nāga-rāyar of Murañji-ūr.

The five great elements:
Earth of atoms all compact,—
Ether that rises o'er the earth,—
Air that pervades the ether,—

Fire that rise, mid the air,—
Water that wars against the fire.
Thou d'st possess the quality of each.
Thou bear'st up those that love thee not;[1] thy thought extendeth wide;
strength, destroying power, and grace hast Thou!
The Sun, born from Thine Eastern Sea, again returns
to bathe in Western Sea, whose waves are white with foam!
Thou art the Lord of the fair fertile land, mid homes of men!
the Heaven above is thy limit.[2] Thou, truly great one,
when the twice-told fifty, crowned with war-like wreaths[3] of golden flowers,
invaded the land, in wrath with the *five*, whose horses had flowing manes,
fighting they fell upon the battle-field.
To these Thou gavest supplies of food unstinted, until the end!
Though milk should become sour,—though days should become dark night,—
though the four Vêdas should deflect from virtue's path,—
mayst Thou, shining widely resplendent with thine unswerving court, abide untroubled, like the hills
Of Himayam,[4] with its golden peak; and Pothiyam,
on whose slopes the tender fawns with their large-eyed mothers sleep,
when holy men at eventime perform their sacred rites,
amid the glow of the three sacred fires![5] (2)

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[1] The *Earth* is the emblem of forbearance, since it sustains even those who dig into it. (See Kural 151). The wide *Aerial expanse* is the emblem of a wide comprehensive intellect; *Wind*, *Fire*, & *Water* are respectively emblems of power, destructive energy, and refreshing kindliness.

[2] This epithet, 'Heaven-limited', is given to the C'era-kings.

[3] The story of the help given to the Pāṇḍus and Kurus during their struggle seems entirely mythical. See the Mahā-bhārata, book X.

[4] The remainder of the lyric seems to say, that the king's domain extended from the Eastern Sea to the West; and from the Himālayas in the north, to *Agastya's* famous hill of *Pothiyam* in the South.

[5] See Manu II. 231.

ATHARVA ŠIKHOPANISHT.*

Om. Next Pippalāda, Aṅgīras, and Sanatkumāra addressed Atharvan:—Thus, O Lord, what is that meditation, what was first enjoined to be meditated upon? What is that meditation? Who may be the meditator? Who is to be meditated upon?

2. And to them, Atharva replied. 'The syllable (akshara) Om, is the first object enjoined to be meditated upon'.

3. This syllable is Supreme Brahman. The four Vedas form its parts (Pādas). (Hence) syllable consisting of four parts is the supreme Brahman.

4. The first part (Mātra) of it represents the Earth, the letter Akāra, the hymns of the Ṛigveda, Brahma, Vasus (eight in number), Gāyatri metre and Gārhapatya fire.

5. The second represents antariksha (Bhuvarlōka), the letter U, the *various* Yajurmantras of Yajurveda, Vishṇu, Rudras (eleven in number), Trishṭup metre, and Dakshiṇāgni.

6. The third represents heaven, the letter M, Sāmavēda with the Sāmans, Rudras and Ādityas (twelve in number), Jagatī metre, and Āhavanīya fire.

7. That which is the fourth and last of it (Om) with Ardhamātra represents Sōma Regions, Omkāra, (in full) Atharvaveda with Atharva mantras, Samvartaka fire, Maruts (seven in number), Virāṭ, (Universal one), Ekarshi (a seer in the Atharvaveda. *Vide* Muṇḍaka-Up. 6-10).

8. Thus said to be, these (four parts) are resplendent ones.

9. The first is said to be red and yellowish and has the great Brahmā as its presiding Deity.

10. The second is bright and blue and has Vishṇu as its presiding Deity.

11. The third, which is auspicious and otherwise, is white, and has Rudra as its presiding Deity.

12. That which is the fourth and last with Ardha-Mātra, has all bright colours, and Purusha is its presiding Deity.

* This Upanishad is 23rd in order of 108 Upanishads.

14. Thus, verily, is the Omkāra with four letters (a. u. m. and Ardha-Mātra); four feet, four heads, four mātras, and with this Sthūla (gross), Hrasva, Dīrga and Pluta (four kind of notes).

15. One should recite Om, Om, Om, each, with respective (Hrasva, Dīrgha and Pluta) notes.

16. The fourth means the peaceful Ātman,

17. Chanting Om of the (three) kinds, with Pluta notes, leads one immediately to the Ātman Light.

18. Mere reciting it once uplifts (Un-namayate), one it is named Omkāra.

19. It is called *Praḷaya,* as it absorbs all Prāṇas (senses).

20. It is named Praṇava, as it leads all the Prāṇas into Paramātman.

21. As it is divided into four, it is the Source of all Devas and Vedas.

22. One should understand that the Praṇava connotes all the things, and also the Devas.

23. It enables one to cross over all the fears and pains, so it is mentioned as Tāra (Tar, to cross).

24. As all the Devas enter into it, it is named Vishṇu (*Vis,* to enter).

25. It is Brahman, as it expands all.

26. It is called Prakāśa, as it illumines, like a lamp, all the meditative objects which are inside of the body.

27. The true Om shines more frequently in the body like the flash of lightning than all the illumined ones. Like the flash of lightning, it penetrates each and every quarters. It pervades through all the Lôkas. It is the Omnipresent Mahādeva, as it encircles all.

28. The first mātra of it, if awakened, means the waking state, the second, the dreaming; the third, the sleeping; and the fourth the fourth, state (Turīya).

29. The self-illumined one becomes Brahman itself, as he completely transcends all the parts (of the Om), including the mātras which are in them. This mantra leads one to Perfection. Therefore it is used as the primary means to meditation.

30. Brahman is the fourth (transcending the three states of consciousness), as it makes all activities of the senses to cease, and also supports all that need support.

31. That state of meditation is called Vishṇu, in which all the senses are well-established in the mind.

32. The meditator is called Rudra who keeps the Prāṇa along with the senses in the mind.

33. Well-establishing the Prāṇa and the mind along with the senses in the supreme self who is at the end of Nāda (sound), one should meditate upon Īśāna who is alone to be meditated upon.

34. All this, Brahmā, Vishṇu, Rudra and Indra, all the senses with their respective elements, are evolved from Him.

35. The cause of (all) the causes is not the meditator. The cause alone is to be meditated upon.

36. Śambhu who is the Lord of all, and the Endowed with all the perfections, is to be well-centred in the middle of the ether (of the heart).

37. A single minute of this (meditation) will bring forth the result of 174 Vedic Sacrifices and also the whole benefit of Omkāra.

38. The Omkāra or the Supreme Īśa alone knows the result of all Dhyāna, Yōga and Jñāna.

39. Śiva alone is to be meditated upon, Śiva the Giver of good. Give up all else. Thus, concludes the Atharvaśikha.

40. The twice-born one, who studies this (Upanishat), attains emancipation and never more enters the womb; the twice-born one——womb, (twice repeating this indicates the end of the book).

41. Om, Truth. Thus ends the Upanishat.

R. A. S.

THE SUDRA AND THE SASTRA.

(Continued from page 37 of No. 1 Vol. XII.)

DUTIES.

The Sūdras, then, embodied the fourth function—that of service to humanity. He was of those who, by nature, were constituted to serve. All the smṛitis which have dealt with this subject are agreed, that he should ungrudgingly serve the twice-born, that service was his only 'Tapas'. Manu lays down the root-principle when he says 'Service is his vocation by Nature. Who shall emancipate him from that?' (Chap. VIII—414.) His Master might liberate him but still he must serve somebody. He appears to have occupied no better status than a slave for 'A Sūdra whether a slave purchased or otherwise must be employed, inasmuch as it is for serving the Brāhmaṇa that he has been created by the self—begotten one.' (Ch. VIII. 413) He was a 'Jāta Brāhmaṇa', the significance of which term will be fully realised by such service. Whatever else he did, was futile. Manu mentions seven kinds of slaves. "A captive of war, a slave for maintenance, the son of a female slave, one purchased for money, a slave obtained as a present, a hereditary one, and one condemned to slavery for any offence—these are the seven kinds of slaves (Lit. sources of slavery). (Chap. VIII-415). All these should have formed the bulk of the Sūdras. The Sūdra was the property of his master. He should not acquire riches for himself and his earnings his master could unhesitatingly appropriate to himself. 'For a wife, a son and a slave can never acquire any property for themselves; whatever they earn, go to him to whom they belong. Let a Brāhmaṇa unhesitatingly appropriate to himself whatever (his) Sūdra (slave) has earned, inasmuch as nothing can belong to the latter, he being himself an enjoyable good of the Brāhmaṇa.' (Manu Chap. VIII—416, 417). Even capable of earning money, he should not accumulate

riches lest, in his pride, he might oppress a Brāhmaṇa and the king was strictly enjoined to see that the Vaiśyas and Sūdras faithfully discharged their proper duties, since their non-performance tended to disturb the social economy of the world. He should take his salary from his master. He should put on the old and cast-off clothes of his master, wear his old shoes, usel his old umbrellas and eat the leavings of his food. He should make use of the old beddings of his master or prepare beds out of the grainless paddy that the master gave him. According to Manu, he committed no sin by eating the prohibited articles of fare. But Parāśara regarded that as sin.

From this severe injunction laying service as the sole work of the Sūdras, a healthy departure was sanctioned by the several smṛitis in times of necessity. He could go to any foreign country in search of livelihood, and settle there as long as convenient. If, by his service to a Brāhmaṇa, he found it difficult to earn an adequate livelihood, he was permitted to serve a Kshatriya, or a rich Vaiśya and get a sufficient living. If he could not obtain Brāhmaṇa service, he was allowed to become an artisan and to live by his industry, to safeguard against starvation. "A Sūdra, incapable of securing the services of Brāhmaṇas, shall live as an artisan to prevent the death of his wife and children by starvation. Let him do such varied works of artisanship (such as painting, or carpentry, etc.) by which the Brāhmaṇas are best served"...(Manu Chap. X 99-100) According to Yājñavalkya, he might also become a tradesman if necessary. Atri regarded that service to the twice-born was his religious work and work of art was his secular work. Parāśara ruled that he committed no sin by selling salt, honey, oil, milk, curd, whey, clarified buttter and that he should always live by trade, agriculture or handicraft. Harita laid down that he should live by hardship. Vishṇu permitted him to practise 'all the arts.' At the same time, the master was required to pay sufficient remuneration for service rendered. For, "in consideration of the skilfulness of their services, their capacity of work, and the number of their dependents, let

him (Brāhmaṇa) adequately fix the salaries of his Sūdra (servants.)"

Gautama says: 'A Sūdra shall support his own servants and devote himself to the services of any of the three superior social orders. A Sūdra shall take his salary from his master ...... Otherwise, a Sūdra may earn his livelihood by doing any kind of handicraft. The person, whom a Sūdra might serve as his master, is bound to support him in his old age, even if he becomes incapable of doing further service. Likewise, a Sūdra is bound to support his master in his old age or if fallen on evil days. His master shall have a right to his estate, and he will be competent to order him to accept other men's service.' (P. 680) So at the time when Gautama wrote, there must have been many Sūdras who had had servants to wait upon them and estates to enjoy, for Gautama laid them under the obligation of supporting the servants. If we are permitted by the order in which the duties are mentioned by him to infer, the inference would be, that the duty of service to the twice-born came only next to that of his supporting his own servants, that he was taking up such service only in cases of necessity, and what was once a severe duty, came to be regarded as one of necessity. Also, he must have been in a position to dictate his own terms, inasmuch as his master was bound to pay him. Anyhow, his position, during the age of Gautama, appears to have been improved considerably and to have been quite different from that which he had occupied during the time of Manu. There is also another reason for this inference. The Sūdra was bound to support his master in his old age, or if fallen on his evil days. This statement shows that there must have been a few who had had independent means of livelihood, as apart from that of their service to the twice-born. The master had, even at that time, a right to the estate of his servant and could compel him legally to serve any other master. But whether the servant was the master's property in the sense in which it had been laid down in Manu, is open to question, inasmuch as the necessity, then, for laying down the obligation upon the Sūdra to maintain

his master in times of emergency, would not have arisen. Another thing it is worthy to notice, is the obligation which Gautama laid upon the master to support his servants 'when incapable of doing further service.' That labourers in their old age should be provided for, is one of the social problems absorbing the attention of the modern legislators and Gautama anticipated this many ages ago.

There were a few Sūdras 'who wend righteous and just ways, for, according to Harita, one of the duties of the Sūdra was to adore such. (Chap II—13.) He should make gifts without being solicited. Gautama enjoined on him the practice of forbearance, toleration and truthfulness in his daily life. Yajñawalkya says, "[He should be] devotedly attached to his wife, be of pure conduct, a protector of servants and given to the performance of Srāddha......Abstention from cruelty, truthfulness, not stealing, purity, control of the senses, charity, mercy self-restraint and forgiveness, are the religious practices for all." (Chap I.—121-122.) Manu encouraged the Sūdras to imitate the 'doings of the virtuous' and laid down a broad principle to regulate the evolution of the Sūdra to a higher status. "But the Sudras who are the knowers of virtue and seek to acquire virtue, commit no sin by imitating the doings of the virtuous, in exclusion of the Vedic Mantras; rather they become commendable by so doing. Non-malicious Sudras proportionately acquire like commendations and elevations in this world and the next, as they do comparatively better deeds in this life." (Chap. X.—127-128).

PERFORMANCE OF CEREMONIES

To the ancients, the attainment of Brahman was the sole end of human existence. Towards this object, they laid down a severe course of conduct which, should guide the life of an individual throughout, from the hour of his conception till the hour of his death. Human life, whose duration they reckoned as one hundred years, was, in their opinion, one long discipline training man for a real spiritual life in the future and was

divided into four periods called Āśramas, each of which devolved on the holder the performance of specific rites suited to it. In the Brahmachārya, one, after the initial ceremonies, had to lead the life of a student practising, abstinence, purity, charity, chastity. In the Gārhastya, he became a householder practising the domestic virtues of hospitality, godliness, citizenship, honesty and such like. In the Vānaprasta he went to the jungle and lived there, either alone or accompanied by his wife, a life of retirement and devotion. In the last, he became a sanyāsin, wandered with no perticular abode to live in and lived a life of pure renunciation and of meditation in God. Manu laid down that 'conduct is the highest virtue' and described virtue in these words: 'The virtue, which pious men, well-read (in the Vedas) and free from attachment and aversion, have followed from time immemorial, (for the reason of its being based on the Vedas, the eternal repository of truth), and as to the truth or falsity of which, the dictates of the heart are the concluding proof: now hear me describe that virtue' (Chap. II—1.). But he restricted the practice of such virtue to a portion of India, for 'the country in which black antelopes are found to roam about in nature, should be understood as a sacrificial country, the rest is the country of the Mlechchhas'. (Chap. II.—23).

The life of virtue then meant the rigid performance of the several vedic rites. Gautama mentioned as many as forty. "The forty consecratory rites are, Garbhādānam, Pumsavanam, Sīmantanayanam, Jāta karma, Nāmakaraṇam, Annaprāsam, Chuḍa karaṇam, Brahmachāryam with a view to study the four Vedas, ceremonial ablutions, marriage celebration of religious sacrifices in honour of the deities and one's departed manes, the daily practice of hospitalities to men and beasts, celebration of Śrāddha ceremonies under the auspices of the full moon in the months of Śrāvaṇa, Āgrahāyaṇa, Chaitra and Asvina, as well as of those known as Ashṭakas, rite of depositing fuels on the sacred fire, Agnihôtram, Darsa Purṇamśa (a religious sacrifice celebrated on days of the full and new moon, each month), Chātur-Māsyam (a religious vow observed

for four months from the month of Śravaṇa to that of Agrahāyaṇa and closed with the celebration of a religious sacrifice), Nirudha Paśubandha (a kind of vedic sacrifice) and of Sautramnee, Agnishtoma, Uktha, Shodasi, Vājapeya, Atirātram, Aptoryama (these seven forms of Sōma yajña) (Chap. VIII). And he ruled that all these rites should be done if one wished to attain the 'Region of Brahman'.

But to the Sudra, one general instruction was laid down. Whatever he was permitted to do, had to be done without the recitation of the Maṇtras. The following were some for the performance of which the Sudra had the sanction from the Smṛitis. 'The rite of Nisekha (or Garbhādāṇam) shall be done unto a woman when signs of her full uterine development will be patent. The rite of Punsavanam (causation of the birth of a male child), before the quickening of the child is felt in the womb. The rite of Śimantanayanam (parting of the hair) on the sixth or eighth month of pregnancy. The rite of Jātakarma (post-natal ceremony), on the birth of the child. The rite of naming (should be done into the child) on the expiry of the period of uncleanness. The showing of the sun to the child shall be made in the fourth month after its birth. The rite of Annaprāśanam (of first feeding the child with boiled rice or Pāyasa) should be done in the sixth month. The rite of tonsure in the third year." (Vishṇu Chap. XXVII.) A Sudra should wash his hands and feet for the purpose of Āchamanam. He was competent to celebrate the Śrāddha ceremony in honour of his departed manes. "Namas" (obeisance) was the only maṇtra which he was authorised to utter. He was allowed to do the Pākayajña. And lastly the ceremony of Marriage, he has the privilege to perform. Manu says, 'He (Sudra) cannot be initiated with the sacred thread'. This was a serious prohibition, for in those days investiture with the sacred thread meant the beginning of the life of a student and the life of a student is ever connected with the growth of the mind. The consequence was, that, those among the Sudras who were, by, nature, fitted to be benefited by instruction of any kind even to

a small degree, were disabled and intellectual stupor was the result. Some among the legislators of ancient India appear to have recognised the broad principle that intellectual advancement is the special province of nobody and that he whom nature fits for it should have every kind of encouragement given to him. Manu says, where there is no virtue or gain or where there is no prospect of a counter-balancing service, then knowledge should not be imparted, like a good seed in a barren soil. Wealth (honestly acquired), friends (relations), age, work and erudition (knowledge) which forms the fifth, these are the sources of honour, each succeeding one being more honourable than the one preceding it.........Grey hairs do not make an old man, an young man who has studied, the Devas designate him as really old. (Chap. II—186). Respectful, let him acquire an auspicious knowledge even from a Sūdra; the highest virtue even from a Sudra." (Chap. II.—238). According to Yajñavalkya 'The grateful, the submissive, the intelligent, the pure, those who do not suffer from mental and physical ailments, those who are shorn of jealousy, the good-natured, those who are clever in serving friends, those who distribute learning and riches are worthy of receiving religious instruction ? (Chap. I.—28). How far this wise rule of conduct worked to the benefit of the Sudra, we are not in a position to know. But, judging from the only prohibition, though severe, against a Sudra reciting a Vedic Mantra, such as the Gāyatri and his applying himself to Vedic study—offences criminally punishable with barbarous cruelty—it is reasonable to suppose that the Sudra who tried to acquire other branches of study, such as, purāṇas, literature, history and laws of human nature, were tolerated and perhaps encouraged. For one, to become 'a man of varied knowledge' he should acquire other sciences than the Vêda and Vêdāṅgas. Daksha has laid down, 'even if an inferior person studies and listens to it (Institutes of Daksha) reverentially, he comes by son, grandson, animals and fame.' (Chap. VII-53). Likhita mentioned two kinds of works. Ishṭa (religious rites) and Purta (such as digging of tanks etc.) and permitted him to perform the

latter only. Svāmi Vivekānanda gives a correct interpretation of the spirit of the Śāstra when he says, 'who told you (non-brāman castes) to neglect spirituality and Sanskrit learning?' According to Vyāsa the Sūdra was entitled to practise religious rites, but he was not privileged to recite any Vedic Mantra, nor to pronounce the terms Svāha, Svādha, and Vashat. Manu denied him the privilege of instituting (Vedic) sacrifices, yet he was made to contribute, by force, to the completion of a sacrifice begun by a twice-born and nearing completion. 'In the event of there being a king, if a part of a religious sacrifice instituted......by a Brāhmaṇa in special, stands unperformed for want of funds......let him forcibly carry those articles from the house of a Sudra' in the event of two or three limbs of his Kāmayājña (sacrifice instituted for the fruition of definite desire) standing unperformed.' (Chap. XI.—11-13.)

INTERMARRIAGES.

The question of intermarriages is now an all-absorbing topic. The Hon'ble. Mr. Bhupandra Nath Basu's Bill has placed the question prominently before the public. There is not an organ of importance in India which has not got something to say on the importance or otherwise of the Bill. But the question is not a new one, and the law-givers of ancient India, even before the time of Manu, were drawn, on account of the importance, to its solution. The marriage-ceremony had been a sacred thing with them as it is at present and the tie, once formed, remained with them indissoluble unless, under exceptional circumstances. They made a bold attempt to introduce intermarriage to a limited extent, and in spite of the prejudice that must have assailed the law-giver at every step, there is sufficient evidence in many of the Smritis for us to believe that the practice, severely restricted as it should have been, had been in force for several ages before it was allowed to fall into desuetude.

According to Manu the whole human race was divided into two—Āryan and the Non-Āryan. The Āryans were of four

castes and he laid down a broad principle which was to regulate the marital relationship that should subsist among the recognised castes. After weighing the relative merits of the paternal and maternal elements, he gave the superiority to the paternal element. "Several wise men assert the pre-eminence of the soil; others, of the seed; while some there are who speak of equal importance of both the seed and the soil. In such cases of conflicting opinions the following is the decision of law. Sown in a barren soil, a seed dies before sprouting, while a good field without seeds is but a hard fallow. Since through their excellent energies (Potency), seeds, cast in the wombs of beasts (by the holy sages), fructified in the shapes of human beings who became honoured and commendable Rishis in life; the seed is commended (as of greater importance in an act of fecundation)." (V. 70-72,). These are words of far-reaching wisdom against which the law-givers of whatever period had nothing to say and which they regarded as specially laid down for their guidance in legislating for the times in which they lived.

Manu also laid down a rule of progressive tendency with the eye of a far-sighted reformer. He authorized what was known as the attainment of a superior caste by members of an inferior caste or by children born of recognised intermarriages. It was possible for a Kshatriya like Visvāmitra to become a Braman, and the son of a Brāmaṇa by his Sudra wife could attain Brahminhood, under exceptional circumstances. "But, in each cycle of time, these men (*i.e.*, those born of parents belonging to the same caste or contrary), by dint of penitential austerities, and through the excellence of their paternal elements, acquire higher castes.' (Chap. X—42). Of course, instances of such an elevation should have been very rare by its extraordinary nature. Manu also described the method in which the latter kind of elevation could take place. 'If the daughter of a Brāmaṇa by his Sudra wife is married to a Brāmaṇa, and the daughter of that union is again married to a Brāmaṇa, and so on, uninterruptedly, up to the seventh generation, in the female

line, then, at the seventh generation, the issue of such union is divested of its Parāsava caste and becomes a Brāmaṇa.' (Chap. X.—64). Yajñavalkya mentioned that 'The attainment of an excellent higher caste is known to take place in the seventh or the fifth yuga (cycle or birth).) Such was the way in which the two of the earlier law-givers boldly endeavoured to provide for the elevation of the inferior castes. In our day Svāmi Vivekāṇanda has borne testimony to the transformation of the inferior castes into superior ones by some of the reformers of later days. He says, "And those great epoch-makers, Śaṅkarāchārya and others were great caste-makers. I cannot tell you all the wonderful things they manufactured and some of you might strongly resent to what I have to say. But in my travels and experiences, I have traced them out and most wonderful results I have arrived at. They would sometimes get whole hordes of Beluchis and make them Kshatriyas in one minute, whole hordes of fishermen and make them Brahmins in one minute. They were all Rishis and Sages and we have to bow down to their memory. Well, be you all Rishis and sages." The reforming principle which had been laid down by Manu was put into practice with such liberality by Śaṅkarācharya and others and Svāmi Vivekananda's counsel of perfection 'Be you all Rishis and Sages" might as well serve as a watch-word to reformers of our own day.

The practice of taking Sudra wives by members of the twice-born was, undoubtedly, prevalent even in times before Manu, for he quoted some authorities who had mentioned it with their strong disapproval. That Manu tolerated it but desired to restrict it within narrower limits perhaps with a view to its final extinction by the low position he assigned to the Sudra wife in the family circle on any occasion of religious importance, will be clear from what he laid down for the guidance of the subsequent law-givers in marriages of this kind. 'A girl belonging to his own caste is recommended to a Brāmaṇa for holy wedlock; for desire, a wife he may take from any of three remaining castes, her precedence being according

to her caste. A Sūdra woman is the wife of a Sūdra: a Vaiśya can marry a Sūdra or a Vaiśya wife, a Kshatriya can take a Sudra, a Vaiśya or Kshatriya wife; and a Bramana can marry a Sūdra, Vaiśya, Kshatriya or a Brāmaṇa wife. In no history or chronicles can be found that, even in time of distress, a Brāmaṇa or a Kshatriya has (lawfully) married a Sudra wife. By marrying a low caste woman, through the intoxication of desire, a twice-born one degrades himself, with the nine generations of his progeny to the status of a Sudra. He who marries a Sudra woman becomes degraded. This is the opinion of Atri and of (Gautama) the son of Ūtathya. By visiting a Sudra wife for the purpose of begetting offspring on her, a twice-born one becomes degraded. This is the opinion of Sanaka. The fathership of his Sudra children degrades a twice-born one. This is the opinion of Bṛigu......The oblations offered, by a twice-born one who is assisted by a Sudra woman in the capacity of his principal married wife, in the rite of Pitri or Daiva Srādha ceremony, neither the manes nor the divinities partake of." (Manu Chap. III—12-18).

(To be continued.)

C. A. N.

Some Sparks.

—Good thinking is the best exercise—

* * *

Good thinking strengthens and prolongs life.

* * *

Bad thinking wastes and destroys the *life-energy* i.e., vital force.

* * *

SERMONS IN STONES.

In Vol. X., part III., of the Epigraphica Indica, Dr. E. Hultzsch gives the inscriptions found in the seven pagodas, with plates from inked estampages furnished by Rai Bahadur V. Venkayya. The inscriptions were published before by the learned Doctor in Vol. I., of *South Indian Inscriptions*, but these are published now with some improvements and some additions, and in the notes and introduction he has utilized some fresh materials whlch have accumulated since the time of the original publication. We give below the translation of the inscriptions in the Gaṇēśa Temple and Sāluvaṅguppam and another version of the first of these we published in Vol. III. p. 58 under the above heading.

I.—INSCRIPTION AT THE GAṆEŚA TEMPLE MĀVALIVĀRAM.

Verse 1. Let (Śiva), the destroyer of Love, (*who is*) the cause of production, existence and destruction, (*but is himself*) without cause, fulfil the boundless desires of men!

Verse 2. Let Him be victorious, who is (*both*) without illusion (*and*) possessed of manifold illusion (Chitramāya), who is (*both*) without qualities (*and*) endowed with qualities (Guṇabhājana), who is self-existent (Svāstha) (*and*) without superior (Niruttara), who is without lord (*and*) the highest lord (*Parameśvara*)!

Verse 3. SRINIDHI bears on (*his*) head that Aja (Śiva), pressed by the weight of whose great toe, the Kailāśa (*mountain*) together with the ten-faced (Rāvaṇa) sank down into Pātāla.

Verse 4. Let that SRIBHARA be victorious for a long time, who bears Bhava (Śiva) in (*his*) mind which is humbled with devotion, and (*who bears*) the earth on (*his*) arm like a coquettish ornament!

Verse 5. King ATYANTAKĀMA, who has subdued the circle of (*his*) foes, is famed (*by the name of*) RANAJAYA;—he caused to be made this abode of Sambhu (Siva).

Verse 6. Let (Śiva) be victorious, who is (*both*) sentient (*and*) motionless (Sthānu), who is (*both*) undivided (*and*) the moon, who has (both) the nature of fire (*and*) a body of air, who is (*both*) terrible (Bhīma) (*and*) kind (Śiva), who is (*both*) beneficent (Śamkara) (*and*) the destroyer of Love!

Verse 7. Let TARUNĀNKURA be victorious, who is a king of kings (Rājarāja) (but) is not ugly (*like* Kuvera), who is an emperor, (but) does not distress people (*while* Vishṇu *is both* Chakrabhṛit *and* Janārdana), who is the lord of protectors (*and*) independent (Svastha), (*while the moon is the lord of stars, but is waning in the dark half of the month and subject to eclipses*)!

Verse 8. f. Just as in a large lake, filled with water *which is fit* for bathing, *and* covered with various lotus-flowers, handsome Śamkara (Śiva) abides on the massive head—sprinkled with the water of coronation (*and*) covered with bright jewels—of the glorious Atyantakāma, who deprives (*his*) enemies of (*their*) pride, who is receptacle of wealth (SRINIDHI) who possesses the charm of Love (Kāmarāga), (*and*) who assiduously worships Hara (Śiva).

Verse 10. He, desiring (*to attain*) the glory of Śamkara (Śiva), caused to be made this lofty dwelling-house of Dhurjaṭi (Śiva) in order (*to procure*) the fulfilment of (*their*) desires to (*his*) subjects.

Verse 11. Six times cursed be those in whose hearts does not dwell Rudra (Śiva), the deliverer from the walking on the evil path!

II. (SALUVANGUPPAM)

Verse 1 f. Just as in a large lake, filled with water (*which is fit*) for bathing, (*and*) covered with various lotus-flowers, handsome Śamkara (Siva) abides on the massive head—sprinkled with the water of coronation (*and*) covered with bright

jewels—of the glorious ATYANTAKĀMA who deprives (*his*) enemies of (*their*) pride, who is a receptacle of wealth (Śrīnidhi), who possesses the charm of Love (*Kāmarāga*) (*and*) who assiduously worships Hara (Śiva).

Verse 3. For the welfare of the earth, he who is standing at the head of the lords of the earth caused to be made this house of Sambhu (Siva), which resembles (*the mountains*) Kailāsa and Mandara.

Verse 4. Let that SRIBHARA be victorious for a long time, who bears Bhava (Siva) in (*his*) mind which is humbled with devotion, and (*who bears*) the earth on (*his*) arm like a coquettish ornament !

Verse 5. ATIRANACHANDA, the lord of the rulers of the earth, made this (*temple called*) Atiraṇachandêśvara. Let Paśupati (Śiva), attended by the mountain-daughter (Pārvati), Guha Skanda and the demigods (Gaṇa), always take delight (*in residing*) here !

Verse 6. Let the eight-formed lord of beings (Śiva) take up (*his*) abode for a long time in this temple (*called*) ATIRAṆACHANDESVARA, which was caused to be built by him who, together with the name of ATIRANACHANDA, owns deep devotion to Īśāna (Śiva), abundant wealth, the heavy burden of the earth and unequalled liberality, (and) who is renowned by the name of Raṇajaya !

Verse 7. Who is able to master the music of Kālakāla, unless the performer (were) Bharata, Hari, Nāradā, or Skanda?

THE EDITOR.

NAMMĀḶVĀR'S TIRUVIRUTTAM.

(Continued from page 30 of No. 1 Vol. XII.)

Verse 4. (Tani-neñj'-am).

Heading.—To bear the bruise unable, cries the lonely Bride.

Text.—My lonely heart, His very Bird ere now ta'en;
For being carried to his cool—fine—Tuḷasi,
We have not, therefore, here, another heart to spare;
Does it behove thee, in this state, to rush within,
O Breeze (— galled with the coolness of the Tuḷ'si which
Adorns the crown of Him who sucked the treacherous—
Ferocious—demon's nipple)! and toss our life?

Explanation.—1. Rev'lation-led, our Seer, know'ng and loving the Lord,
To reach Him, eager grew, and, till reach, all else loathed.

2. Our Seer's heart's be'ng "lonely," indicates
That 'twas unique by being error-free;
For, as the Gītā says, "That great Soul is
The rarest of the rare, who, God *alone*
Regards as be'ng to him *all kinds of kin*;
Wisdom, thus ripe, being the fruit
Reached at the end of many a birth." (Gītā, 7. 19. = "Bahūnām janman-ām ante," &c.)

3. "Ere now" implies that, *from the first*, our Seer's heart,
'Thout wandering, became fixt in religion true.

4. The phrase—"His very bird"—shows that Rev'lation points
To Him *alone*; Rev'lation's sense, our Gīt gives thus:—
"From *all* the Vedas I alone am knowable" (Gītā 15. 15. = "Vedaiś cha sarvair Aham eva vedyaḥ.")

5. "Bṛihad-rathantaras both, are thy wings!",
"Thou—Fine-winged Kerub art!", and sim'lar texts,
The Vedic character of this Bird show.

6. The phrase—"His very Bird"—with emphasis reveals
That, on us, grace, e'en 'thout our seeking, operates.

7. The phrase—"*path ta'en*," hints that the dispossession be'ng
Complete, the heart can't, e'en by *force*, be now ta'en back.
"Thrice happy Saint,—(1) remote from haunts of ill,
(2) Employed in hymn and (3) dispossessed of will!" [Bishop Ken's eulogy prefixed (in the Oxford Edn.) to Thomas à Kempis' Imitation of Christ.]

8. "For being carried to his cool—fine—Tuḷasī,
We have not, therefore, here, another heart to spare;"
That is, to souls of single aims,
One love alone is possible;
Divided love they never know.
To our Loved-one, Rev'lation's our sole Guide;
Addition of no worldly charms need we.

9. "His...Bird hath...ta'en; we have n't...another heart to spare."
Souls who *first principles* have mastered first of all,
E'er keep their faith intact, 'spite ev'ry change of scene.
No new discov'ries, demonstrated truths disturb. ['It is possible,' says Hooker, 'that, by long circumduction from any one truth, all truth may be inferred' [either as its logical antecedent or as its logical consequent).—Johnson's Life of Pope.]
To grasp complete of any single truth, therefore,
Succeed dev'lopments e'er, but recantations ne'er (*Vide* Gītā 7. 2.= yajñātvā neha bhūyo' nyaj jñātavyam ava-śishyate.")

10. "Does it behove thee, in this state, to rush within...?"
Shows that remembrancers, though they
Do not bring any knowledge new,
yet whet the appetite t'enjoy.

11. The phrase—"galled with the coolness *et cet'ra*"—
Shows that, of Him who 's as Foe-Curber charact'rised,
The (1) Saviourship, (2) Lordship, and (3) Loveliness, our Seer
Can gather, even from the stirring of the Breeze.

12. The clause—"who sucked the treacherous—
Ferocious—demon's nipple"—hints
That, by God's Grace, become extinct
The sensual lusts—gross bodies breed.

13. The phrase—"the Tuḷ'si which adorns the crown"—
Hints that God's Lordship is with *sweetness* linked.

14. The words—"Does it behove thee...O...to toss our life?"
Hint that, however much remembrances may whet
Souls' appetite t' enjoy, their operation 's vain
Unless the Lord is pleased to expedite fruition,
For, souls' fruition-spring 's *His* Sov'reign Grace alone.

Verse 5. (Pani-p-p'iyalv'-āka).

Heading.—Seeing the Bride paled by the Breeze,
Her Female Friend gives vent to grief.

Text—The cool Breeze—whose apt function is coolness to cause—
At *this* time and *this* place, having entirely changed
Its cooling character, blows fire! The devious course
Which, on this one occasion, hath been taken by
Th' unchangeable prov'dence of th' Lord of Rain-cloud Hue,
Seems, O! to have been caused by His wishing to rob
The bloom of this wide-eyed Bride—who, with eyes that pour
Tear-streams, as rain-clouds rain, His cool—fine—Tuḷ'si seeks!

Explanation—1. That, as remembrances, external things,
Unto our Seer, causes of pain became,
His well-wishers began to understand.

2. The words—"whose...funtion is coolness to cause"—hint that
Good souls should hold their *all* for others' benefit sole. (*Vide* "Pārārthyam svam, etc". Memorial verse No. 1 to Psalm 3.)

3. The words—"at *this* time and *this* place...blows fire"—show that

Those very things which pleasure add when the loved one 's near,
Add grief when the loved-one parts, hence seem, in nature changed;
Not lovers only, but their friends too be'ng thus grieved.

4. The words—"blows fire"—recall to mind the text which says:—
"I'd rather live amidst encircling fires,
Than live 'mong souls—(1) who loathe pond'ring the Lord,—
(2) Whose comp'ny, hence, wounds like a piercing sword!"
That is, discomfort's *maximum* to pious souls
Ever results from such unwelcome company.

5. The words—"with eyes that pour tear-streams..."
"This Bride" "His cool—fine Tuḷsi seeks"—
Show that the loved-one's charm, transcendent quite,
The lover's body shatters into shreds.

6. "This wide-eyed" Bride's "eyes"... pour tear-streams.
As rain-clouds rain," that is to say,
Her wisdom, clouded is by love. (Cp. Psalm 24, Decad 4, *v.* 3.)

7. "To rob the bloom," that is, t' extinguish e'en
That trait which is souls' most appropriate mark.

8. The words—"the devious course *et cetera*"—show that
Lovers, in their delirium, suspect e'en God; (Cp. the expression: "Ati-snehaḥ pāpa-śaṅkī.")
Not stopping with the suspicion that outward things'
Nature and even their own essence are reversed!

Verse 6. (Taḍāv' i-y-a-v-amb' um.)

Heading.—The Bridegroom's outburst of wonder
On see'ng the beauty of the Bride.
(Saints are as "Bridegroom" here conceived.)

Text.—Although this be a female form,
And 's like a climbing flower-plant,
And works with bows and arrows* which

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* The "bows" are the brows, and the "arrows" are the glances.

Include not e'en *one* broken bow
Or e'en *one* non-straight arrow vain ;
It is the God—death*—carrying out
The bidding of the god of love
Sacred to Him who, curbing sin,
Rides finely on the Bird of Speed
(With Doctrine and Discipline wings)!
All in this world—who this form see !
Use ye all means to save your lives !

Explanation—1. Finding—how, from the first, our Seer grew great and famed,
In Godly love, His Godly Friends their glee express.

2. She 's "like a *climbing* flower-plant,"
Yet "works with bows and arrows which
Include not e'en *one* broken bow.
Or e'en *one* non-straight arrow vain."—

(1) That 's, while he, like a climbing plant which needs be'ng propped,
Obey'ng with perfect resignation, leans on God ;

(2) Our Seer's ken—arrow-like—its object penetrates ;

(3) The sources of his knowledge make it radiate,
As bows propel their arrows t' wards a giv'n point.

(4) As "all ken—not show'ng God—is ta'en as ignorance" (Vishṇu Purāṇa, = "Taj-jñānamajñānam ato'nyad uktam").
Vain knowledge hath with "non-straight arrow" been compared.

(5) Like "broken bow" is th' ev'dence which
By stronger ev'dence is o'erthrown.

(6) (*a*) Vain-knowledge and (*b*) false ev'dence be'ng eschewed,
Our Seer's ken solely reaches th' Lord of Bliss," (*vide* Psalm 1, *v.* 97.)
(*b*) And grounds this faith on th' Vedas' ev'dence bright. (See Psalm 24, Decad 1, *v.* 9.)

3. Our Seer's knowledge being sound thus perfectly,
Made him give his love to the Lord—revealed and served

* The agent of unerring—indefeasible aim.

By th' Ved-Bird—whose career is indefeasible;
(1) Eternity, (2) Inartificialness, *these* be'ng
The wings of this Bird,* wherewith he destroys all foes,
That's, all who (1) Veds deny, or else (2) Veds misconstrue.†

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* The following authority too let us note.—
" Just as with both wings only, birds fly in the air,
Souls, with (1) Ved-Doctrine and (2) Ved-Discipline, reach Heav'n."
(= " Ubhābhyām eva," &c.)

† Our Doḍḍaiyārya's or " Great Teacher's " Hymn to God—
Adored in Kāñchi under th' Name of " King of Kings," (Deva-Rāja ")
Develops, in its Verse Four, this thought finely thus:—
" Methinks, the Kerub, prominently holding up
The lotus-like Feet of the universal Sire—
(1) Which, by the Vedānts, nought else, can be known,
(2) Which Systems' (*a*) Regents and (*b*) Dissolvers, and
(*c*) All Sub-lords, hold to be what they should e'er adore;
Makes proclamation in such words as follow here.—
' Hear ye, all men! *these* are what you should e'er adore!" Cp. the following passage in G. U. Pope's Tiruvāçagam, p. xxxii;—" They (the Chidambaram Temple-devotees) then in a body go to the sage (Māṇikka-vāçagar), and ask him to give them an authoritative exposition of the meaning of the whole" (of his " thousand verses without a flaw"). In answer he bids them follow him, and, proceeding to the Golden Court, points to the image of the God, adding, ' the Lord of the assembly Himself (Sabhāpati) is the meaning;' and then disappears, melting into the image of his Master. The devotees return to their resting-places with joy and thanksgiving. Comp. Lyric I. 91. &c.
'......*Adoring ever, Thee they name,*
Whom words declare not; then! Beneath Thy Sacred Feet
They Learn The Meaning of Their Song."
Our Sage Yāmunāchārya was, by his Guru, shown the Feet of the Lord as manifest in Śrīrangam, in a similar manner
Cp. too:—
" My refuse make I th' Lord of Bliss—
Whom (1) Vedas' Ends reveal, (2) Śrī-Bhāshya proves,
(3) Heart-lotus meditates, and (4) Rangam's Blest
Temple to all eyes exhibits! (Verse 6 in the opening of the Śruta-prakāśikā or standard commentary on our Śrī-Bhāshya.)

7. The words—" 'Tis the god—death "—show that our Seer,
Killing all straying, doth convert all souls.
8. "Use ye"— who this form see," "all means to save your lives!"
That 's, "our Seer will teach you—your life 's not ***your's*** but *God's*,"
Selfish disobedience being all straying's root.
9. The words—"*all* in this world," show that
His (1) *city*, (2) *country* (3) *world*, *all* are
Being brought within our Seer's pow'r. (*Vide* Psalm 24, Decad 57, *v*. 2.)

(To be continued.)

A. G.

FIND YOUR WORK.

When you have found your place you will be happy in it—contented, joyful, cheerful, energetic. The days will be all too short for you. Dinner time and closing time will come before you realize it.

All your faculties will give their consent to your work; will say "Amen" to your occupation. There will be no protest anywhere in your nature.

You will not feel humiliated because you are a farmer, or a blacksmith, or a shoemaker; because, whatever your occupation or profession you will be an artist instead of an artisan.

You will not apologise because you are not this or that, because you will have found your place and will be satisfied.

You will feel yourself growing in your work and your life broadening and deepening.

Your work will be a perpetual tonic to you. There will be no drudgery in it.

Life will be a glory, not a grind—"Success Magazine."

—The Herald of the Golden Age.

VAYU-SAMHITA.

(Continued from page 21 of No. 1 Vol. XII.)

64. From the various members of his body were generated all the huge animals, the Yakshas, the Piśāchas, and Gandharvas and the Apsaraganas.

65 to 67. Men, beings akin to men, the demons, the birds, the beasts and the reptiles—indeed all things, mobile and

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65 to 67. Saint Haradatta says: इच्छानुरूपमनुयान्तिपुराकृतानि, our actions done in previous births are in this birth transformed into tendencies or inclinations or propensities. The blessed author of the Bhagavad Gita says: यंयंवापिस्मरन्भावंत्यजन्ति अन्तेकलेबरं तंतमेवैतिकौन्तेय सदातद्भावभावितः—"With whatsoever form of thought a man gives up his body in his last moments, he attains to such and such being saturated with them" and the Brahma Sūtra says the same thing. व्यतिरेकस्तद्भावभावित्वात् नतुउपलब्धिवत् (3rd Adhyāya—3rd pada—52). There is no religion on the face of the earth which hints not at this aspect of the soul, and no moral treatise which neglects it. "Always join the society of good men and shun the society of the vicious," is the burden-song of every preacher. Sage Tiruvaḷḷuvar again lays stress on this particular aspect of the soul. "மாந்தர்க்கினத்தியல்பதாகு மறிவு" and the Tamiḷ poets say "நல்லாரைக் காண்பதுவு நன்றே, நலமிக்க நல்லார் சொற் கேட்பதுவு நன்றே etc." and not content with proposing, they further advise us also to shun the society of the vicious. "தீயாரைக் காண்பதுவுந் தீதே etc." All our Saints pray for mingling in the Society of the Godly "அடியார் நடுவுள்ளிருக்கும் அருளைப்புரியாய்." "அடியாருறவும் அரன்பூசை நேசமு மன்றிப்படிமீதில் வேறுளதோ."

> "நின்சீரடியார் தஞ்சீரடியார்க்
> கடிமை பூண்டு நெடுநாட் பழகி
> முடிலை யாக்கையொடு புடைபட்டொழுகியவர்
> காற்றலை யேவலென்றுய்த் தலையேற்றுக
> தண்டதுகாணி னல்லதொன் றுண்டோ மற்றெனக்குள்ளதுபிறிதே."

In such exultation would Saint Paṭṭinattār sing the praises of the Godly-in-Spirit! Why? What religious preacher or moralist is there in the whole world who does not dwell on this aspect of the soul, be he

immobile—take after their production to such actions to which they were habituated in former existences. These actions, harmful or harmless, virtuous or vicious, true or untrue also

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an Advaitin, a Dvaitin or a Visishtādvaitin, a Christian, a Mahommedan or a Buddhist, a utilitarian or a positivist? Says Mr. Mahommad Alexander Russel, an American Moslem, "Man is a creature of habit and as a rule when he once drops into a groove he rarely gets out of it without an unusual effort," and thus advocates the daily five-times prayer. Let us observe nature. Why should man love his body, his wife, his children, his house, his country, his religion—perhaps without being specially conscious of it? Why should a Vaishṇava naturally have an affection for Vaishṇavam? Why should the patriot love his country? Why should a master insist on his servant obeying his orders? Why should what is called "prestige" be upheld? Why are all these thousand and one things which are of daily occurrence found to exist? Or, again why should the drunkard swallow bottles after bottles, though he sees with his eyes the ruin of his family, the wretched state of his careworn wife and his famishing children; or again, why should even animals, birds and reptiles seek the society of their own class; why should the calf find its own mother-cow amidst a herd of cows; why should pigs grunt on seeing another pig; or why should a dog bark on seeing another dog? This applies to all animated beings on earth—be they men or lower animals. There is also the doctrine that man reaps as he sows, which is true in the physical, moral and spiritual worlds. Again the Vêda says: "ब्रह्मविदब्रह्मैवभवति The Knower of Brahman becomes Brahma" "असन्नेवसभवति असद्ब्रह्मेतिवेद चेत्—अस्तिब्रह्मेतिचेद्वेदसन्तमेनंततोविदुः"

He becomes asat, if he takes Brahman as asat. If he says that Brahman exists, then the wise know him also as sat. Why all these things? Is there no philosophy underlying this universal phenomenon, this universal (not simply national, sectional, tribal, individual trait but universal) aspect in whatever condition the soul is—whether in Bandha or Mukti, whether in Kêvala, Sakala or Suddha avasthas). Yes there is a philosophy—a very deep philosoply underlying this. The soul is, சார்ந்ததன் வண்ணம் or Tadbhāvabhāvi, as our text puts it. Even men of those religions that do not acknowledge in theory the truth that the soul is Tadbhāva bhāvi on a mere maudlin sentimentalism, "my religion says not so," my reputed Achārya said not so," have to acknowledge the truth of it when they see face to face the full effect of it in the working of the practical world with such unerring aim in all things great and small. Indeed it is the soul's

reach them, being constantly thought about by them (persons). Therefore such and such an action creates in him a taste for it.

69. Brahma himself established varieties among the Mahābhūtas (Fire, Air, Earth, Water, Ether) and among the Indriyārthas (Sabda, Sparśa, Rūpa, Rasa and Gandha) and in the means for the attainment of Mukti.

70. This Grand-father of all beings gave only such names and such forms to these things, produced out of Moolaprakruti as they are described in the Vedas.

'nature of becoming that to which it is 'attached', that gives meaning to life. The law of karma, the law of Dhyāna or Meditation and the law of Righteousness—indeed all education and culture—become intelligible to us only in the light of this theory. This central Vedic doctrine is the only key, to unlock the mysteries connected with God and soul, life and death. But for this Law, there need be no efforts on our part to develop righteousness, or to become divine. Hid this grain of truth in heaps of chaff, like theories, you will never be able to find solutions to grave problems which involve the eternal welfare of man. Of what avail are theories which never hit at the truth, but on the other hand make confusion worse confounded. As a result of revolting against God's truth, many of us are driven to the necessity of accepting anything and every thing as plausible explanations, for instance—many of us are asked to accept "that the world does not exist" as an explanation for the existence of the world—" and this goes by the high-sounding name of Vivarta-Vāda. That the soul becomes that to which it is attached, is a theory that is accepted by all systems of philosophy whose aim is to solve life. The Sānkhya, the yōga, the Pancharātra—all accept this. "Rajaputravat" is a Sānkhya sūtra; and in the Chhāndogya, the soul is likened unto a traveller, whose eyes are blindfolded and who has lost his way. So far as one can see, it is only the Saiva Siddhānti, or rather, the Siddhānti, that asserts the truth of it at all times, whether in Kēvala, Sakala or Suddha, whether in Bandha or Mukti. Here it is taught as an article of faith—that the soul is neither God nor devil neither Brahma nor Avidyā, neither Mala nor Siva, but that it, when attached to Avidyā, is seen as Avidyā and, when attached to Siva, shines as Siva, without at the same time losing its personality, अविनाशित्वात् "Avināsitvāt", as the Vēda says: "Vināsam Avyayasyāsya Nakaschit kartum Arhati" विनाशमव्ययस्यास्यनकश्चित्कर्तुमर्हति, as the Gitā says.

71. To those that awoke after this long night, He gave only such names and forms by which they were distinguished before, as the Rishis approved and as designated in the Vedas.

72. Just as the very same characteristics of the seasons (Rithus) are seen to recur in rotation, so also the same characteristics of the yugas recur, during the recurrence of the Yugas.

73. Thus, the projection of the world by Brahma from the Prakriti i. e., the development from Mahat to Viśesha, (from Buddhi to Earth) is the natural transformation of Prakriti.

74. This Brahma, the all-seeing, roams about in his true color in the Brahma-Vana which shines with the sun and the moon, which is ornamented with the planets and the stars, the rivers and the ocean, the mountains and the varieties of beautiful cities and numerous countries.

75 to 77. The primeval tree of Brahma is produced out of the seed of Avyakta, watered by the Grace of Īśvara, and its

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71. The Pralaya is here denoted as night and creation, as the dawn of a day. One is a king, a minister, or a poet, is fat, or lean, is fair or dark, not during their sleep but only on their awaking. Just, on awaking from sleep the king goes to the assembly, the wood-cutter to the wood, the school-boy to the school etc., so the souls also continue in the thoughts and actions of their previous births. The real drift of the question is that nothing is done with a hurry, all on a sudden, without order or plan, in an unnatural hap-hazard manner.

75 to 77. In the Rig-Veda Samhitā itself, this tree of life is mentioned. It is also so characterised in the Assyrian brick tablets recently unearthed, wherefrom the Hebrews have borrowed their theory of creation and the tree of the knowledge of good and bad. The Hebrew story is only an adaptation of the Rig Vedic tree in part and is wanting in much of the imagery of the Rig Veda. The metaphor is complete in the Rig Veda and more forcibly appeals to reason. That there can be no actual "tree of the knowledge of good and evil"—needs no saying. If the tree thus stands metaphorically, for the evolution of the cosmos, for the purpose of enabling the soul to work out its salvation, how are its component parts, such as the root, the trunk, the branches, the

trunk is Buddhi, its cavities are the Indriyas and its branches spread everywhere along with its twigs of Višeshas (Sabda etc.)

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twigs, treated in the Hebrew Mythology? If that tree has borne fruits, who taste of them? We require "birds" to taste of them, to complete the figure of speech begun already. The Hebrew legend is silent upon this point. In the Rig Veda two birds are said to perch in the same tree and one of them is said to taste the fruits thereof:

द्वासुपर्णासयुजासखाया समानंवृक्षंपरिषस्वजाते ।
तयोरन्यःपिप्पलंस्वाद्वत्य नश्नन्न्योऽअभिचाकशीति ।
यत्रासुपर्णाऽअमृतस्य भागमनिमेषंवि दथाभिस्वरान्ति ।
इनोविश्वस्यभुवनस्यगोपाः समाधीरःपाकमत्राविवेश ।
यस्मिन्वृक्षेमध्वदःसुपर्णानि विशंतेसुवतेचाधिविश्वे ।
तस्येदाहुःपिप्पलंस्वाद्वग्रे तन्नोन्नशद्यःपितरंनवेद ।
यद्गायत्रेऽअधिगायत्रमाहितं त्रैष्टुभाद्वात्रैष्टुभंनिरतक्षत ।
यद्वाजगज्जगत्याहितं पदंयऽइत्तद्विदुस्तेऽअमृतत्वमानशुः ।

(Rig Veda 1st Mandala 22nd Anuvāka.)

That the Jiva is so meant *in the symbology of one of the birds*, is plain from the very mantras that follow, as such:

जीवोमृतस्यचरति स्वधाभिरमर्त्योमर्त्येनासयोनिः ।

and, that the Amṛitatva or the Bliss of the Immortality is the goal of all its trials, is also plainly stated. The other bird is the Lord who is in this same anuvāka also mentioned as the One Sat (Ekam Sat Viprā Bahudhā Vadanti एकं सद्विप्रा बहुधा वदन्ति which text closely follows the above quotations), and as the Father (पिता). He is ever united to the soul as its contained (Vyāpaka) and His abode is the Paramavyōma or the Chit-Ākāš.

ऋचोऽअक्षरेपरमेव्योमन्यस्मिन्देवाऽधिविश्वेनिषेदुः ।

and this Paramavyôma is but His own inseparable glory—the Chit-Šakti known as Gauri.

गौरीर्मिमायसलिलानि तक्षत्येकपदीद्विपदीसाचतुष्पदी ।
अष्टापदीनवपदीबभूवुषी सहस्राक्षरापरमेव्योमन्—
ततःसमुद्राऽअधिविक्षरन्ति तेनजीवन्तिप्रदिशश्चतस्रः ।
ततःक्षरत्यक्षरं तद्विश्वमुपजीवति ।

and in and through this Paramavyōma or Chit-Šakti, the Universe becomes enlivened. Thus in the Rig-Vedic tree, the soul is the bird that

It shines with the flowers of Dharma and Adharma and bears fruits of Sukha and Duḥkha. This tree is the resort of the birds (souls) for their livelihood.

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eats of the fruit of good and evil (Sukha and Duḥkha). In the Hindu symbology the spiritual darkness covering the soul is sometimes represented as a serpent, whereas, in the Hebrew's adaptation of the Rig Vedic tree, everything is distorted.

The statement that the Brāhmans are born from the face, the Kshatriyas from the shoulders, the Vaisyas from the thighs, and the Sūdras from the feet taken along with the previous statements that the Sun and the Moon form the eyes, and the quarters the ears, is simply allegorical and bespeaks the high value which the ancients had for spirituality, in preference to earthly possessions, to the craze for temporal power and wealth, which are the besetting sins of modern civilization of the West, which the east wants blindly to follow; and to which are due many of the evils of the present day, such as anarchy, etc., which menace the safety of humanity. If only people had this high ideal before them, many of the evils wherefrom modern society tremble would vanish away from the earth. That the system of caste, as it now obtains, was never conceived of in the ancient times, needs no saying. Otherwise, how are we to account for the irreligious and the blaspheming among the so-called high-caste ranks and the really pious among others to whom we, in the pride of our intellect, are prone to assign a lower position? But, taking all things into consideration, as Svāmi Vivekānanda observes, the higher castes have always been changing their attitude towards the other castes, though gradually, and the really pious in the lower ranks have been acknowledged, not only as equals but also as superiors. Even now the Brāhmin always stands for spiritual purity and he has been held up as an ideal. If not directly, at least indirectly, he has been for the good. To imitate a Brahmin means, bathing in the rivers, praying to God, speaking truth, abstaining from flesh-eating and eschewing alcohol and caring more for spiritual welfare. The Smṛiti-writers have always been relaxing the rigidity of the rules and were always ready to meet the other half-way, if the latter only cared to rise above the flesh.

Thus ends chapter X of the first part of the Vāyu Samhitā.

(To be continued.)

A. R.

SAINT PAVAṆANDI, CRITIC AND TEACHER.*

The devotion of the Jains to the enrichment and extension of Tamiḻ Literature cannot be overrated. Among their immortal works may be mentioned the *Nannūl*, composed by the Jain ascetic, Pavaṇaṇḍi of Janakapuram, about Conjeveram, at the request of Siya Gaṅga, a tributary prince under Kulottuṅgachōḻa III. Though based on Tolkāppiyam, the oldest Tamiḻ grammar extant, and though the prefatory lines refer to the work having been perfected in all its five parts of letters, words, matter, prosody and rhetoric, the renowned and most popular work of the ascetic treats of the first two sections alone; and whatever be the fate of the other three parts devoured by time or by white ants, the fragment shows what a clear thinker, analyst and systematiser the author was and how the lapse of seven centuries has not robbed it of a tithe of its original freshness and charm. The exordium to this excellent treatise affords materials to us wherewith to form a true estimate of the sage in his double capacity of critic and teacher.

As a critic he has laid down canons of criticism which, examined under the search-light of modern works on the subject, are a medley of processes of thought and diction but, looked at with the spectacles of seven hundred years ago, speaks volumes of the author's keen judgment and judicious selection of materials. According to him a classic is god-given or god-inspired, supplemental or derivative; and a supplemental classic is marked off from the derivative by the degree and extent of their divergence from the original in respect of subject-matter and treatment. If the divergence be small and in minor matters, it is called supplemental; if large and in important items, it is known as derivative classic. But both supplemental and derivative classics are bound to quote the textual sūtras without garbling or mutilation. Every classic is intended to teach virtue, wealth, pleasure and bliss, and to embody one of the seven objects contemplated by the author. It is the criti 's first function to see if the composer of a classical work has fallen in or out with the long-established truths or doctrines, or accepted and rejected

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them in part, or refuted them, or has established a brand-new truth, or has, in cases of dilemma, when doctors disagreed, embraced a cause most convincing to him or has picked holes in the writings of others, or has expounded his own view of a matter independent of the light shed upon it by others. After he has made out the *motif* or the rationale of a classic the critic then begins to sit in judgment upon it with a view to display its beauties and to ferret out its flaws, and demonstrates that his function is not, as it is popularly imagined, one-sided, viz., the detection of weak points, but two-sided, discovering faults and excellences alike. The faults that an expert eye lights upon in examining a new work as it does upon specks in precious gems, are ten in number. Excessive brevity leads to obscurity. Diffuseness is its antepodes. Frequent repetitions induce disgust and tediousness. Inconsistency is flat contradiction. Impurity consists in the use of foreign, slang, vulgar or provincial terms in a dignified composition. Ambiguity leaves the mind in doubt as to meaning. Verbosity is applied to a collection of words full of sound and fury and signifying nothing. Digression is a disproportionate expansion of a subordinate idea which distracts the mind from the main topic. By languid close is meant the gradual weakening of the strength in thought and expression as the work comes to a close. Pleonasm is a redundant use of words which needs to be lopped off. A good classic must then shun these faults . over-brevity, diffuseness, iteration, inconsistency, impurity, ambiguity, verbosity, digression, flagging, pleonasm ; and it must possess the ten beauties enumerated below : perspicuity, interest, exquisite expression, depth, good mapping of the subject, systematic ordering of the topics, pregnant significance, conformity with good usage, choice-illustrations. The critic's next function is to examine the use or employment of the *yuktis* or devices, which are thirty-two as mentioned in the *Nannūl.* These include the afore-mentioned seven topics, ten faults and ten beauties, to which are added five points anew. The theme must be stated at the outset. The old and archaic things must be brushed off and new ones espoused. Testimony and authority must be relied on. Reference must be made, prospective and retrospective. Relevancy and cogency must be demonstrated. All these thirty-two devices were pressed into service in the composition of a memorable work, and the *sūtras* of which it consisted required commentaries or *bhāshyas* on account of their laconism. Since the *bhāshyas* often formed part and parcel of old classics and were classics in themselves, the critic was enjoined the additional duty of pronouncing

his opinion and passing his Judgment on the worth of the commentaries in respect of each of their fourteen characteristics *viz*, pure text, purport, construing, word-meaning, paraphrasing, citing parallel passages, questioning, answering queries, adding fresh explanatory matter, free exposition, the relevancy of the sūtras comprising chapters or sections, giving the meaning boldly in doubtful cases, the result of this, and quoting authority. If the commentaries comprise a few of these points, as purport, lexicon, illustration and catechism, they are called *Kandikais* or brief *bhāshyas*; if they exemplify all and are lucid in their exposition, they are known as elaborate or diffuse *bhāshyas or Viruthis.*

The Pedagogics of Pavaṇandhi fall into two main divisions, (a) the qualifications of the teacher and the qualities of the pupil, and (b) how to teach and to learn. A teacher, according to the sage, must be a man of high birth. Those that have risen from the ranks have generally none of the ring of magnanimity and broad-mindedness; and however high their intellectual culture, the narrowness of their heart peeps out at times and tinges all their sayings and doings. He must have a rich endowment of good-will and mercy and patience. Where these virtues are wanting, the schoolmasters are the veritable brethren of Mr. Squeers in Dicken's Nicholas Nickleby, and their schools are none other than Do-the-boys-halls. Where love rules, the rod has no place. The impatience of modern teacher is much to be regretted, and the deterioration in the quality of the present-day-product is due to the lack of this essential element of success. Good temper counts more than intellectual equipment, and a knowledge of the ways of the world is a necessary supplement and corrective to the bookish or ideal view of life and its doings. It is a common reproach that the Schoolmaster is an unpractical man. The prince of dramatists and the prince of novelists have not spared him. A teacher must be in touch with everything that goes on in the world and is expected to be a walking cyclopedia. A clouded mind is worse than a vacant brain. Above all a teacher must have faith in God, respect himself, and command the respect of the world. Lack of self-respect leads to loss of public esteem, and the status of the teacher has gone down for lack of Busbyism.† Pavaṇandhi has compared a teacher to the earth, a mountain, a balance, and a flower. Like the earth, his knowledge must

† Dr. "Richard Busby" (1606-1695), the most famous of English Schoolmasters, was appointed Headmaster of Westminster School in 1640, and discharged the duties of his office until his death. He is *the type of pedagogues alike for learning*, assiduity and the application of the birch. As a most successful teacher for over

be wide and deep and solid, his patience exemplary, and his teaching productive. Like the mountain, his intellectual wealth must be inexhaustible and varied, his eminence conspicuous and unassailable, and his generosity disinterested and unrequitable. Like the balance, he must resolve doubts, be true, just and impartial to all. Like the flower, he must draw the world to himself by his personal fascination, amiable manners, and *sine qua non* character. The saint deprecates incommunicativeness, meanness, deceit, envy, avarice, intimidation on the part of a teacher and likens such an incompetent teacher to a pot of marbles, a rough palmyra, a cotton-stuffed Demi-John, and a slanting cocoanut tree. The *immethodical* teacher is like a jar of marbles and works without a plan The *inaccessible* teacher is like the rough-barked palmyra whose fruit cannot be reached unless it drops of itself. The *imperfect* teacher is like the Demi-John, hard to put in and hard to take out. The *negligent* teacher, like the slanting cocoanut palm, helps strangers and not his own benefactors. A good teacher selects a suitable place, chooses a fit hour, invokes god on a *dais*, and imparts his knowledge in a clear and methodical manner, amiably, willingly and directly with a due regard to the capacity of the learner. The learner may be his own son, the son of his *Guru*, a prince, one who will pay well, or who will be serviceable to him in the years to come, or who is very intelligent. Learners are of three orders. The wranglers or the topmen are discriminative like the swan and reflective like the cow. The optimes or middling class are receptive like the sand and unoriginal in their talk like the parrot. The wooden spoons or the lowest resemble cracked pots that let out everything, are capricious like goats, muddling like buffaloes, and retentive of dregs like the ghee-strainers. The Saint proceeds to tell us who are unfit to learn and to whom no instruction should be imparted. They are the lazy, the sleepy, the indigent, the tipsy, the conceited, the dull-headed, the lusty, the sickly, the thievish, the sulky, the despondent, the cruel, the vile, and the lying. The reclamation of these unworthies is engaging the attention of the modern educators and statesmen; and as there is a soul of goodness in things evil, the good points in them must be taken advantage

half a century, he bred up the greatest number of learned scholars that ever adorned any age or nation Once when the Soverign of the land paid a visit to his school, Dr. Busby took his Majesty over the class-rooms with his hat on, and when he was asked how he had dared to neglect that politeness which was due to kings, he replied that he was the monarch of his realm and that within the four corners of his little kingdom, his pupils should not know that there was a greater man then he.

of and improved lest they be damned as irretrievables and incurables. According to the Saint, punctual attendance, willing, cheerful, and implicit obedience, thirst for knowledge, mental concentration, a ready ear, an eager mind, and a retentive memory are the distinguishing marks of good pupils, which he calls their duties.

The next section of his Pedagogics deals with the methods of study. Every careful student aims at a mastery of the usages of the language he learns, revises and re-revises what he has learnt, digests and assimilates what he has received, repairs to his master to clear his doubts and to bring on what is sublime, seeks the society of enlightened men, and discusses with them what he takes to be difficult or knotty or intricate. A study of the usages is of greater importance than the parrot-like learning of words and their meanings. Constant revision has a fixative value and facilitates clearer understanding. By going to the master often, the pupil gains opportunities to know at first-hand what is to be learnt in cases of doubt and difficulty and to revive in his mind what has passed into the limbo of things forgotten. Digestion and assimilation are operations as essential to the health of the mind as they are to bodily health. Undigested or ill digested crudities breed diseases. To be in constant touch with learned men is a way of adding to and improving one's stock, and to debate and discuss with them clarifies one's powers of understanding and makes things, otherwise formidable, very easy to learn and to keep. No pupil can attain perfection by merely sitting at the feet of his *Guru* and gleaning his sapience. He must supplement what he has gathered from his teacher by moving in learned societies and when he turns out a teacher his progress approaches completion, and when he makes a *debut* on a public platform he becomes perfect in thought, word and action. Such a perfect scholar has the greatest respect for his master, follows him like his shadow, does whatever pleases him, and lives a virtuous life.

Thus, I have run over Saint Pavaṇandhi's art of criticism and his pedagogy pointing out *en route* that his critical canons are a jumble of the fundamental processes of composition, and that his pedagogy, bearing as it does all the marks of imperfection of the age in which he lived, offer some good points and happy suggestions to the modern thoughtful Educationist who is bent on revolutionising the current system of godless or irreverent Education and who hopes to plant in its place a system of body-and soul-saving learning with the hearty Co-operation of apt, disinterested, and self-sacrificing teachers and docile, attentive and reverent pupils.

M. S. P.

The Saiva Siddhanta Maha Samajam.

We have much pleasure in announcing that we have made our Journal the Organ of the Śaiva Siddhānta Mahā Samājam. This is the only Journal devoted to the furtherance of Śaiva Religion and the exposition of the Śivādvaita Siddhānta Philosophy. It is gratifying to note that many sister Śaiva Siddhanta Sabhās are established throughout this presidency. It would be difficult to start an organ for each of the Sabhās. The Śaiva Siddhānta *Mahā Samājam* has secured our Journal as its organ without any financial stress. Hence it is an incumbent duty on the part of every Sabhā to subscribe for our Journal. We also request the various Secretaries of the Sabhās to send the proceedings and report of their work done. This would enable people to understand the spread and progress of our Religion and its work. This would also enable us to compare the work of other Sabhās and thus *there would be a stimulus for better* work.

Every Sabhā should consider this Journal as its own and try to improve it and support it. By so doing they would advance our common Religion, Śaivaism. "The Trumpet Call" published in June No. pp. 570, 571 is only an appeal for the cooperation and united work in this direction.

Om! Śivam! *Śānti.*

THE "ĀGAMIC BUREAU" NOTES.

The attention of the legislators in India is now being directed to a solution of the several questions, arising out of the manifold social evils that are now arresting the progress of Indians. In any kind of legislation, conservative element is to be reckoned with, and unless the need for a particular reform is specially urgent and awakens the public opinion to such an extent, that the conservative forces yield, there is no probability of any reform being carried out. Especially, is this the case in a country like India where religion plays such a great part in the social life of the people. Orthodoxy is a powerful factor and every piece of social legislation has got to encounter much opposition from it, in spite of the forces that are working for progress in these modern days.

The first of a series of articles under the heading "Indian Law and English Legislation" from the pen of The Hon'ble Mr. Justice Sankaran Nair has now appeared and it is a remarkable contribution to the literature on social questions in India. In it he has forcibly pointed out the difficulties that the reformers overcame in the past before any measure for social amelioration was undertaken and legalised by the Government of India, and the opposition that is in store for all such measures in the future from orthodoxy. The rulers, ever since the days of E. I. Company, rather moved hesitatingly and slowly in the matter of social legislation, and some of the social evils were so glaring and revolting to modern notions of humanity that they were, in spite of their policy of non-interference in matters of religion, obliged to consent to legislate for the removal of some of them. In the Act for the Abolition of Sati which suppressed the burning or burying alive of widows, in the Widow-Remarriage Act which legalised the remarriage of widows, in the Converts' Disabilities Act in which it "was determined to enforce freedom of conscience as a foundamental principle of British Government," there was the Government's interference in Indian social legislation, and though the orthodox party presented many obstacles in the name of religion, these measures became law and are now in full force. But when the Age of Consent Act "by which it was made a crime for a husband to cohabit with a wife below twelve years of age" was passed, many Indians of eminence and culture headed the opposition. "It aroused a storm of opposition, unprecedented and larger in volume than any previous measure of social progress...........It may be stated as certain that if the Government could have had any idea of the volume and srtength of the opposition they were about to arouse, they would not have embarked on the measure at all, and the proof is, that, since then, they have not ventured upon any measure opposed to orthodox religious sentiment and have steadily refused their consent to any private member bringing forward any bill to alter Hindu Law......" Hence orthodoxy is a force which cannot be ignored. In the interests of social legislation it is necessary to disarm it. But how to do it, is a problem for the reformer to solve. Fortunately for social reform there are several forces that are working in favour of it.

Translations of the sacred texts are now made available for the reader through the exertions of learned scholars, and "earnest inquirers undertook a fresh examination of their sacred writings, to ascertain whether the law, as generally understood, was really that, inculcated by the spirit or even the letter of the sacred books..... A very considerable number of Indians are now satisfied that a true interpretation of the Sāstras leaves ample room for the removal of almost all the obstacles that stand in the way of reforming Indian society." Orthodoxy bases its hostile criticism on some of the texts in the Smritis and if it is pointed out that, in the cases of intermarriages, inter-dining, abolition of sub-castes, widow-remarriage and every social evil that is now obstructing, the spirit of the Sāstras, if rightly interpreted, is broad enough to admit every reasonable reform, we touch on the weak side of orthodoxy. Members of the priestly castes are now freely accepting situations in the various departments of material life, even though such acceptance is not ordinarily sanctioned by religion. This also is another check on orthodoxy. Foreign travel is also doing its work of expanding the mental vision of the members of the privileged castes. Lastly, there is 'the renaissance caused by the conflict of Eastern and Western civilisations', working for the removal of the social evils. All these are having their influence felt slowly, yet steadily, on the course of social legislation and there is every reason to believe that, in time to come, Orthodoxy will have much of its present vigour for opposition lost.

But as things stand at present, there is much need for social legislation in certain respects. "Freedom of conscience" is a principle of modern growth and is conceded in the case of the Converts' Disabilities Act. It is now necessary, as in the case of Mr. Basu's Bill, to extend its application to other measures. Mr. Basu's Bill enables members of the various castes to intermarry according to their conscience and allows their children to inherit the paternal property. It does not at all interfere with the religious scruples of the orthodox and it is doing but bare justice in the case of those for whom the Bill was intended. To say that we are fond of over-legislation is not saying the right thing. Wherever legislation is necessary

it must be undertaken even though the measure is needed to do justice to a few. There is a limit to which orthodoxy can reasonably go, and if it chooses to be particularly unreasonable, without considering the inconvience which its attitude is likely to cause, justice cannot be refused at its instance. And the social injustice under which the Hindu community is laid up is summed up in these words: "A Hindu may feel that the injunctions of the Sāstras are to be disregarded, that they are tyrannical and breed misery; but he is bound to follow them. If he disregards them, he may find that his wife is only a concubine in a court of law and his children are all bastards without civil rights."

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Through the kindness of Mr. Moti Lal Ghose, we have received a copy of *The Hindu Spiritual Magazine* for July. It is a monthly devoted to spiritual culture and contains much interesting matter. The topics are well-chosen and are in conformity with the object which the magazine intends to achieve. The July Number begins with the article 'The Wizard of Kathiawad.' The Wizard is one, Mahommed Che, who is credited with the performance of several mystic phenomena by an eye-witness. This was the way in which he is reported to have stopped a running train: "The train in question was some distance off, coming towards them. Mahommed Che promptly held up his hand, and the train slowed up and stopped! Everybody was dumb-founded and could hardly believe that the thing had taken place. After a period of wonderment and breathless excitement, the juggler said 'shall I send it on now?' Being told to do so he held up his hand again and motioned the train to go on, which it promptly did." In 'A family seance' an account is given, of how a father whose excessive fondness for his departed son enabled him to communicate with the spirit of his dead son by means of the Planchette. The article on 'Haṭa-Yōga' deals with the performance of Prāṇayāma as necessary to secure concentration of mind. In it the several stages of Prāṇāyāma such as, inspiration, quiescence, expiration are described with the warning that they should be practised with great care. In 'Theory and Practice of Tantra,' Tantra is explained as an amplification of the Vedic teaching in its practical form and is regarded as setting

before us the various stages which lead us to Divine union. It aims at securing harmony which is happiness and lays down mental discipline as necessary for spiritual initiation. 'Dr. Hyslop's New Medium' is an extract in which an attempt has been made to explain scientifically 'the possibility of applying a spiritistic theory to explain the facts.' The notes are well-written and devoted to an exposition of some of the questions bearing on Spiritualism "which has not only brought the knowledge of immortality to us but also the truth of our re-union in the other world." The Ceremony of Coronation is explained spiritually thus: "If any monarch have been brought truly into tune with the infinite at the solemnity of a Coronation, it was surely King George and Queen Mary as they reverently fulfilled all that was required of them." The number befittingly ends with a quotation from 'Light': "We cordially endorse the claims of India as the birth place of much occult knowledge. We owe a great deal to the meditative and introspective attitude of the Oriental races, if only as a corrective to the rampant materialism of the Western world." The magazine can be had at an annual subscription of Rs. 6. We commend it to the kind attention of the public.

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The Dawn for August contains a thoughtful article on 'Ideals Behind the Moslem University Movement'. It is a valuable contribution to the literature on the several educational movements in India. Owing to the separateness which forms a striking feature of the Moslem educational movement, it is now time for thinking Indians to consider how far the movement would hamper or facilitate the growth of a common Indian Nationality. The article, at the cost of some repetition, puts the ideals which have influenced the Mahomedan leaders of thought, ever since the movement was started, in unmistakeable terms, quotes largely from the utterances of those responsible for the movement, in confirmation of its exposition, and endeavours to show distinctly the impracticable side of the ideals. The central ideal is the evolution of a Political Confraternity of Muslim peoples, throughout the world, bound by one common faith. For this, a type of spirit and character, distinct from those of other Indian types, should be

built. In order to bring this about, a special university with schools and colleges having residential quarters and giving both secular and religious instruction is necessary. Hence the formation of a separate policy of Moslem system of education. This was the idea with which the School at Aligarh was started which has subsequently been developed into a College. Such a scheme, as has rightly been contended, is open to two objections. In the first place a university cannot be constructed on the basis of one single institution. There mnst be a net work of schools and colleges spread throughout the country, owned by Muslims, controlled by them and giving that sort of education which is specially suited to the needs of their community. It is also necessary, in the infant stage and in consideration of their well-known backwardness in education, that their educational institutions should be affiliated to the existing Indian Universities. When a sufficient number will have been built up, it will be time for them to think of the formation of a separate Moslem university. The rule 'Have any number' which is applicable to schools intended to give Primary Education, if made free and compulsory, cannot be of utility in the case of universities which are of very slow growth. In the second place, the creation of a distinct Moslam Spirit in India is positively detrimental to the growth of a Common Indian Nationality. Whatever conduces to the retardation of a Common Indian sentiment, should be discouraged in the interests of peace and progress of India. Separateness has its advantages, even in the infancy of any movement, only so far as it is helpful to the growth of a spirit of discipline and organisation for common good. Situated as our Moslem brethren are, a separate spirit in them, in all their movements, is not a desirable thing, and it is unfortunate that some of the Moslem leaders should give the authority of their name to the cry 'Moslem first and everything after'. It is for the future to decide whether the ideal of a political Islamic confraternity remain a mere ideal or will become realized. It was only in mediæval ages that the Moslems had a worldwide empire and thus the idea of common fraternity is mediæval in spirit. But Western thought has grown on the ruins of whatever was best in mediæval times and has given rise to the Spirit of Nationalism which is now

influencing the destinies of the Western, as well as a few of the Eastern, nations. A combination between the two is thus seemingly impracticable and we have no hesitation in welcoming the conclusion, "Yes, it is permissible for us to inquire whether they ever hope to succeed in combining the modern spirit of the West with the mediæval Islamic Spirit, in an age of progressive thought and under the ægis of a university conducted on Western lines." We have much pleasure in commending this article to the kind perusal of the thoughtful public.

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Mr. Montague, in his remarkable speech, has dealt with Indian affairs broadly, in their political, economic and social aspects. In his view, some of the social conditions, as obtaining in India at the present moment, are not at all, what they ought to be, inasmuch as they obstruct progress on the lines of modern growth. For, he says: "But I wish to suggest to the leaders of Hindu thought that they might, if they thought fit, look carefully into certain of their institutions and consider whether they are compatible with modern social conditions and modern industrial progress. Of the 220,000,000 of the Hindu population, 53,000,000 form what are known as the Depressed classes, who are regarded by the higher castes as untouchables. There are 9,000,000 girl-wives between the ages of one and 15, of whom 2,500,000 are under II, and there are 400,000 girl-widows forbidden to remarry. It is the first point that I wish to emphasize, because it is here in particular, that I cannot help feeling that Hindu social conditions hamper, to some extent, modern development, both industrial and political." In the above passage he has hinted at some of the burning social questions of the day, such as the elevation of thedepressed classes, the early marriages and the widow-remarriage, and evidently means that, unless the Indian leaders turn their attention to a solution of their social problems and make their social position sound and durable, not only, is 'modern development both industrial and political' impracticable, but the progress that has, till now, been made will fail of its entire fruition. And that is the answer, one would think, for the criticism, raised against Mr. Basu's Bill by some of our orthodox countrymen!